Christian Register.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

DUTY OF CHRISTIAN MINISTERS.

We commence our extracts on the subject of Peace, with a communication addressed to the editor of a London newspaper, 'The World,' which has been distinguished by the interest it has taken in the religious proceedings of the age. The language of the writer is strong and direct, but we confess we do not see how the justice of his rebuke can be denied; and we fear that American clergymen merit this rebuke in company with English prelates and ministers.

SIR,—Please to accept my thanks for having called the attention of your numerous readers to the principles of the Peace Society. The more I consider that institution, the more I am convinced of its just and important claims upon the attention and benevolence of the religious public. You have certainly used strong language in reprobating the sanguinary custom of war; but in my opinion, language too strong upon that point cannot be employed.

On looking over the Thirteenth Annual Report of the Society for the Promotion of Permanent and Universal Peace, I was struck with the very little amount of the subscriptions for so important an object. I confess, that upon Christian principles I was unable to account for it. I was ready to ask, has not the object of this Society an advocate in every Christian pulpit? Why is it not, then, more liberally supported? This led me to survey the list of donors and subscribers, when I perceived that few ministers of the gospel, comparatively, were to be found there. In the general alphabetical list, consisting of more than seven octavo pages, I found about fourteen names with the title Reverend added to them, a full half of which, I am inclined to believe, are clergymen of the Church of England. Minutely looking over the lists furnished by correspondents and Auxiliary Societies, I found a larger number, but still far below what might have been justly anticipated. Is it not matter of surprise, that York and Bristol, Oxford and Cambridge, Edinburgh and Glasgow, do not furnish more than half a dozen ministers of the gospel, as donors or subscribers to the Peace Society; while in the small town of Southampton, less than the least of them, six ministers are found upon the list of subscribers? In looking over the lists from some of our largest towns, such as Sheffield, Leeds, and Hull Liverpool and Manchester, Northampton and Plymouth, I find numerous subscribers, but not one Reverend divine, either of the Establishment, or among the Dissenters; though there must be in these seven towns, considerably more than one hundred places of worship, and perhaps not less than two hundred preachers.

How can this want of support to the Peace Society, from those whose very profession it is to publish the gospel of peace, be accounted for? To represent the object of the Society as unworthy of their regard and countenance, would be a virtual rejection of the gospel, and a renunciation of their office, which is to promote peace on earth and good will to men. The principles of the Society are identified with religion, and therefore congenial with every part of the Christian profession. The unconcern and apathy of ministers of the everlasting gospel can only be accounted for, by their not having attentively considered, and fairly, fully, and impartially examined the subject. Surely they, who approve of the Bible and Missionary Societies, can never consistently refuse their support and advocacy to an Institution, which desires to make the very principles of the Bible wide as creation, and lasting as the world. The income of some ministers, among Dissenters, may be so scanty as to prevent their contributing to the funds of the Society; but none are too poor to advocate the cause, by which means they may be instrumental in promoting the spirit of peace, and in persuading others to become subscribers.

In closing these hasty lines, I would put it to the conscience of every professed minister of peace, (Isa. lii. 7,) how far he can oppose, or even neglect and overlook, the object and claims of this Society, without contracting guilt, and incurring the displeasure of the Prince of Peace?

CHRISTIAN MISSIONARIES IN TURKEY.

The following passage is extracted from a recent work (to which we have once before introduced our readers) by R. Madden, Esq. who spent four years in Turkey, Egypt, and Palestine; and has given the result of his observations in two interesting volumes. As a medical man, he had ample opportunities of ascertaining the state of society in those countries. He tells us, in his preface, that he did not affect to be a learned traveller, but studied men and manners rather than monuments and ruins. "I have visited," says he, the sites of Troy, and Memphis, Thebes, and Jerusalem, rather to behold the desolation, that surrounds their remains, and to speculate on the former splendor of these renowned cities, than to measure their shattered pillars, or to design their crumbling structures." His remarks are those of a sensible and unprejudiced observer. Indeed, we know not where an acquaintance with the present condition of man in Turkey and in Egypt can be gained more conveniently, and with more satisfaction in the excellence of the authority, than in the Letters which compose these volumes.

It is with immediate reference to the efforts made by various Societies in England, and the enormous sacrifices of health and treasure, which have been incurred for the conversion of the East, that Dr Madden thus writes,—

It is in vain to delude ourselves with the belief, that we are largely contributing to the civilization of the East, by assisting the Bible Society in "the conversion of the heathen." The knight-errants of Christianity, indeed, pervade every corner of the kingdom. The scriptures, indeed, have been *translated* into a hundred mutilated tongues; and vast sacrifices of money and of truth have been made in the cause of Eastern proselytism.

To convert, it is thought, is to civilize: in my apprehension, to civilize is the most likely method to convert. Our missionaries have been totally unsuccessful, for they commenced at the wrong end. I speak on this point from much observation and a long acquaintance with the subject. They relied on the abtruse dogmas of the church, rather than on the mild doctrines of Christianity, for persuasion. The Turk had to digest the Trinity, before he was acquainted with the beautiful morality of the gospel. The Greek had to stomach the abuse of "the holy fire," before he was made sensible of the advantages of a purer worship. The Catholic had to listen to the defamation of his creed, before he was convinced of a more rational religion; and if they were so successful as to shake him in his faith, he had then to decide whether he would be a Methodist, or a Presbyterian, or a Calvinist, or an English Protestant, or a German Lutheran; for our missionaries in Egypt and Syria are of as many conflicting sects. But such is the perversity of the human heart, those wretched Arabs, morally as well as physically blind, continue to "walk in darkness and the shadow of death," obstinately refusing the light we fain would force upon them; and when they are reproved, they have the audacity to say, "*We have the faith which our fathers followed, and we are satisfied with it.*"

A temporal provision has sometimes produced a temporary change; but this is rare; for the conversion of a Mussulman would necessarily consign the convert to the grave; but if, in secret, a proselyte be made, the event, under the magnifying lens of the Missionary Herald, makes a flourishing appearance. A Jew, here, whom the Rev. J. Wolff "left impressed with the truths of Christianity," showed me a splendid copy of the Scriptures, which that gentleman had given him: I was astonished to find that the New Testament had been torn out; I begged to know the reason; the man acknowledged to me, that he had torn out the New Testament after Mr Wolff's departure. I accompanied one of the missionaries to the synagogue, who, in the middle of the worship, commenced distributing tracts. I saw some of them thrown down; others were deposited without a regard on the forms: surely the zeal was indiscreet, which for any purpose disturbed the performance of religious duties; and assuredly a Hebrew missionary would have been roughly handled by the beadle of St Paul's, had he intruded himself on the Sabbath between the congregation and their God, to distribute versions of the Talmud. In alluding to the many suppositious conversions which abound in Mr Wolff's book, I impugn not that gentleman's veracity, but I have good reason to know that he and his enthusiastic brethren are imposed upon by the needy and the vile; that these gentlemen are good and pious, I am well convinced; and I consider it an honor to have been acquainted with men of so much worth and amiability as the Reverend D. M'Pherson, Mr Nicolaison, and Mr Muller.

[For the Christian Register.]

RESURRECTION OF JESUS CHRIST.

The views which I have given of the resurrection of Christ may serve to strengthen our faith in him. It suggests other reflections, which should have a practical influence, both as a motive to obedience, and as a source of consolation.

In the first place, the scriptures lead us to conceive, that God raised up and exalted his son Jesus, as the reward of his perfect character and faultless obedience. It was because he was so holy, harmless and undefiled, so ardent in benevolent feelings, and active in good deeds to men, so entirely devoted in heart to God, and obedient even unto death, that God has so signally distinguished him, by raising him from the dead, and crowning him with glory and honor. As Jesus is an example in life, so his recompense is a pledge of our own, if like him we do the will of his Father. True, we are called to fewer labors and to a less reward. But the promise of God will no more fail to us than it did to him. He may seem to desert us in this world, as he seemed to desert his Son; and however faithfully we may serve him, we may die at last, "not having received the promises, and only having seen them afar off." But our obedience to God, imperfect as it is, never will be forgotten. He will watch over us, though we sleep in the dust, and raise us at last, as he raised his Son, to glory and immortality.

Consider, in the next place, the peculiar character of that obedience of our Saviour, which was so signally rewarded. It was the obedience of suffering. The life of Christ was one of poverty, humiliation, and distress. The virtues, which he peculiarly exercised, were of the passive and enduring kind. We are told, he was rewarded and exalted principally because he cheerfully submitted to the labors, sustained the severe trials, endured without repining the shame and anguish and sorrow, which God was pleased to lay upon him, and make the occasions of his obedience. How great then is the value, in the sight of God, of these meek and humble virtues of the Christian character! Christian, when God appoints thee to suffer, think then of the importance of the dispositions he calls you by it to form. When he brings thee to pain and sickness, when he blasts thy hopes, when he takes away thy friends, and pours sadness on thy dwelling, consider that all is designed to render thee humble, and patient, and resigned, and remember that it was by the exercise of virtues like these that the character of Jesus was perfected, and that by these he obtained his reward. This view of the design and of the importance of affliction to our character, should prevent us from ever murmuring when God calls us to mourn, and cause us to receive his severest and most unexpected allotments as expressions of merciful wisdom.

Again, the resurrection of Christ is a motive to obedience and a source of consolation, when we consider the evidence it gives of our own immortality. As he came to be our Teacher and Saviour, as the divinity of his mission was attested by voices of prophecy, and by the power of God, we are bound to believe, on his authority, whatever he hath taught us. The doctrine of a future life was the constant theme of his instructions, and the great object of his warnings and exhortations, promises and threatenings. But he did not suffer this most important doctrine to rest alone on the same evidence with the other doctrines he delivered. The appearances of nature are against it, and it might therefore seem greatly improbable. When we look on the ruins of death, our fears might be too strong for our hopes, and a resurrection seem impossible. But he hath proved the fallacy of all our reasoning and fears by a fact, and demonstrated the possibility and the certainty of our resurrection by rising himself from the grave. Death then is not necessarily the destruction of our being, for it was not the destruction of his, and there is a power which can and which will redeem us.—How important is the doctrine of immortality! What a light does it throw on the darkness of this world, and the mysteries of God's providence in this life, and what a glory does it shed on the capacities, and on the destiny of man! Why should we now tremble at the approach of death? It can rob us of nothing that is valuable. We may go down securely to the tomb, for our Master hath passed through it unhurt, and as he lives, we shall live also. Why should we mourn when God calls the righteous from the world? They never are removed from his care, and he that believeth in Jesus, though he die, yet shall he live. Why should we be troubled at the disappointments, and distresses of this life? They are but the discipline of our childhood: all we have to do is to render them effectual to our improvement, and they will prepare us for a world which suffering cannot enter. How vast the consolation and hope, which the resurrection of Jesus hath brought to his future followers by confirming the truth of our immortality!

In the last place we should view the resurrection of Christ in connexion with his second coming to judgment. "God," said the apostle, "hath appointed a day, in which he will judge the world by that man whom he hath ordained, and of this he hath given assurance by raising him from the dead."—Before the judgment seat of Christ we all shall one day appear.—It becomes us then most seriously to consider, what preparation we have made, and what we are yet to make, for that awful hour. It becomes us most conscientiously to consider what deficiencies of character are to be supplied, what duties to be discharged, what transgressions to be redeemed by mourning and amendment. And whatever we find to do, we must do it with diligent earnestness; for who knows the day or the hour, when the Son of man may come!

N. C. S.

[For the Christian Register.]

ANNALS OF MY PARISH.

In pursuing my accustomed rounds, I have not unfrequently discovered indications of certain sentiments, the influence of which I regard as peculiarly unsafe. I am at a loss how to define these views; for they assume, I have found, multiplied forms, according to the mind of the individual who embraces them. The main tendency of opinion among them, however, is this—a denial of any consequences of sin beyond the life that now is. In one instance the argument adduced for this belief was as follows. "All sin originates in the flesh; when therefore the spirit is released from the flesh, sin the effect will die with the flesh its cause."—Another reasoned on the subject in this manner. "At death the soul will sleep. In this state it will continue until the day of resurrection. It will then be awaked by the Almighty a renewed being, unconscious of any former existence. Of course it will be raised incorruptible, and free from all sin." A third relies for the support of this doctrine on the scripture declaration, that "as in Adam all die, so in Christ shall all be made alive;"—how he does not attempt to describe. A fourth, and it is his case of which I am now to speak, has told me his persuasion, that all will be immediately and perfectly happy in the next world, from arguments detailed in the following conversation.

"We have a great variety of sects and doctrines in these times," said I to him among other remarks on an afternoon call, in which I unexpectedly found him with his family. "Yes, sir," he replied, "but you will find my views a little different, I believe, from almost any of them." "Ah," said I, "and what are your views?" "It is my belief," was his answer, "that God is the author and mover of all things. He directs every action and thought of man, no less than every motion of the earth and of all things in the material universe. I believe," he continued, "that he has always a purpose—a plan in his works, that he made man to be happy, and that he has not left it in his power to deprive himself of this happiness. Whatever he wills must be accomplished. In short," said he, "I find no support for this doctrine of free agency."

His wife, a daughter of Mr. R. named in my last communication, then fixed upon me an expression of intense interest. "I am glad you have come in, sir," said she. "Mr. G. has some singular ideas. He learnt them, I am afraid, from my poor brother, while he was in that awful state of unbelief. I have talked with him a great deal about them—but he only wonders I cannot see things as he does."

This anxious and fervent appeal quickened my thoughts not a little. I hastened to reply to him as I was able, not as I desired, for the subject was deep and difficult. "You think then that the Deity, foreknowing all actions and events, and designing to make all men happy, will never permit them to render themselves unhappy?" "Yes, sir; that is, I believe he will not leave them to suffer beyond this life." "But," said I, "does he not allow them to make themselves unhappy now?" "Certainly," was the answer. "Why should he not do the same in another state of being? Would not this argument, drawn from God's foreknowledge and goodness, exclude all sin and all suffering from his creatures?" "I have not thought much upon that," said he. "But I cannot believe that, when he has determined and controls every motive of man, he will lead him to do anything which shall render him miserable hereafter." "But, my dear sir, however delightful these notions may seem, can you entertain them in opposition to the dealings of Providence—to analogy—to facts? I am not quite sure, but many among us *wish* to believe in no future punishment, and try to reason themselves into it, who are still much troubled by the great truth, that sin does exist and God does permit men to *suffer* for it too."

"However, we will pass to another topic you have suggested," I continued. "We are not free agents, because our Creator intended we should be happy and will cause us in some way to be so? Now let me ask, does conscience never reprove even you, sir?" "Certainly it does," said he. "But why? You believe the Almighty directs all your actions. Why then should you bear the *blame* for doing wrong?" "I cannot help it," he replied; "I am so constituted as to feel reproached for my sins." "And how will you reason against this feeling?" said I.—"Is not consciousness greater than all argument? Do you not perceive that we must make it the guide of our views? If you feel that you are a free agent, can you by any process be reasoned out of this feeling?" "I admit," he answered, "that we seem to ourselves free; but may not this feeling deceive us?" "If it does," said I, "we have no security, no certainty of any truth that I can discover. How indeed are we made sure of our own existence? Not by argument, but by consciousness."

"Still," he continued, "there are many things which we cannot perform. I am unable, for example, to remove yonder church from its place. What shall we say of this fact?" "Our freedom," I rejoined, "is such as is consistent with our nature. It has limits, I own, but has not that of the Almighty the same? He is infinite in wisdom, can he do an unwise thing? He is perfectly good, can he do any evil? No. He must adhere to his nature in each of these cases. Thus with man. We are finite. To work miracles is therefore inconsistent with our abilities. It is surely no argument against human liberty, that it is confined in its exercise within certain bounds. Name some instance, in which we are controlled by the Deity when we might have acted for ourselves, and your doctrine, I confess, will be favored."

As he seemed more inclined to think than answer at this moment, I thought it prudent to leave him an opportunity for so doing. It was manifest, that he, with multitudes in our times, had taken up some few, floating, disconnected ideas of a sceptical nature, and these were undermining his faith. When acquainted with the whole system of divine truth, his notions were modified, and I sincerely trust will ere long give way to clear and Christian views of religion. I devoutly pray, that these pernicious speculations may not continue to spread, but may be corrected by the truth as it is in Jesus.

S.

[For the Christian Register.]

DR. WILLARD'S HYMN BOOK. NO. IV.

MR. EDITOR,—I promised you a word or two on another point in regard to the system, on which this book is built; and that is, the changes which may be occasionally made in the tunes themselves, in order to the great object which we design to effect. But I find it impossible to make myself well understood, except by the use of many examples; which cannot be printed in your columns. For which reason, I must necessarily be brief on this head, and content myself with suggesting to choristers, and choirs, and all who are interested in our psalmody, that a psalm tune is not one stiff, invariable, inflexible, obstinately unchangeable thing, incapable of alteration or modification. On the contrary, almost every tune is susceptible of a certain accommodation to the voice; in the hands of a judicious performer is *flexible*, and may be made to conform to the inequalities of the verse. Who does not know how gracefully this is oftentimes done in the singing of *songs*? In that sort of music, indeed, this accommodation of the notes to the verse is accounted so necessary, that the music is published with slight variations in each successive stanza, to suit the variations of the accent; and where this is not done, he is accounted but a bungler in vocal performance, who does not *humor* the tune in this way. Now what is this but a practical exemplification of the very principle, for which Dr. W. contends? And why should this essential excellence be freely used in profane music, and never attempted in sacred? Wesley long ago complained, that all the best tunes were appropriated to the music of the devil; and with holy indignation he wrested many from his grasp, and introduced them into his chapels. Hence the peculiar character of many of the Methodist tunes. Why should we not imitate so successful an example; and as the performers of profane songs exhibit a peculiar propriety in the particular just stated, why should we not avail ourselves of the advantage, and make hymns as intelligible as songs?

Something has been done toward effecting this object in recent collections of music, by so printing certain tunes, as to allow the performer to choose between two given modes of commencing a line—either with an accented or an unaccented note, according as the line of poetry begins with an accent or not. This is a great improvement. But it might be much extended. I greatly doubt whether any tune could be named, which is not susceptible of a similar adaptation—not even Old Hundred itself. And if attention could be universally drawn to this one little item, it would produce a perceptible alteration for the better in our sacred performances. But this is only the beginning of the system. Similar variations may easily be introduced into the *midst* of lines, as well as at their beginning. Dr. W. has marked some of his hymns very judiciously for this very object. And if performers could but be persuaded to bear this in mind, and practice upon it, I suspect that these variations in tune might be found sufficient to accomplish the whole object. At any rate, they would so far accomplish it, as to demand many fewer changes in the hymns themselves—changes, which, with whatever taste and propriety they may be effected, will be always unwelcome to many, whose early associations with their original form cause the most advantageous alterations to seem little better than sacrilege.

Those of your readers, Mr. Editor, who have accompanied me thus far, and have done me the justice to examine the statements I have made, will not think that I attach any undue importance to the subject. Yet I am aware, that very few have sufficiently considered the subject, to feel any interest in it. They are content with the humdrum and dronelike style, in which they have always heard hymns sung, and fancy that this style is an essential impediment in psalmody iself. It is vain to think of rousing their apathy.

Yet before I take leave of the subject, let me convince them, by two quotations from differen sources, that the authorities are not absolutely few or insignificant, which hold that the essential doctrine, for which we contend, is the only true, natural, rational, and sufferable principle. The first quotation is from Professor Porter's (of Andover) work on Elocution; the second is from the London New Monthly Magazine. With these I take leave of you and of the subject for the present.

ASAPH.

"I beg leave to ask," says Dr. Porter, "if it shows want of taste in the reader, to sacrifice the sense to the syllabic accent of poetry, why is it, that in the sister art of *music*, as applied to metrical psalmody, no practical distinction is made between accent and emphasis. On the contrary, a choir *is* so trained in psalmody, as not to reflect whether one word has more *meaning* than another, but whether its relative *position* requires strong or feeble utterance. Thus a full volume of sound is poured out on a *preposition*, for example, just because it happens to coincide with a musical note at the beginning of a bar. Illustrations of this sort are so many, that they may be taken almost at random. In the hymn beginning,

God of the morning, at whose voice,

the musical accent, in many tunes, would recur four times during the line, and two of these on prepositions. But is there no philosophy and rhetoric in music? Is the spirit of this divine art to be tied down by mere rules of harmony and metrical stress? Music is but an elegant and charming species of elocution. And, important as accent is, it should never contravene the laws of sentiment in the former, more than the latter art."

"We have heard more than one musical composer," says the New Monthly Magazine, "utter bitter complaints against these latitudinarian principles in matters of rhythm, of which music is always a sure and severe test. After devising a proper rhythm for one line, the composer finds it will not fit its seeming companion; and when, by dint of cutting and stretching, like Procrustes, he at last gets the better of one stanza, he finds to his vexation that the music will not fit the next; various little alterations are necessary, sufficient to render it necessary to write the music of the second and perhaps third stanzas, and to oblige the public to pay for the metrical peccadilloes of the poet."

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 5, 1831.

OVERSEERS OF HARVARD UNIVERSITY.

A meeting of this body, agreeably to adjournment, was held on Thursday last in the Senate Chamber. Several Reports of various Committees were presented, the most prominent of which, was that relating to the Statutes for the Theological Department of the University; recommending the acceptance of these statutes, as proposed by the Corporation.

The Rev. Dr Codman, one of the Committee, on a motion, offered by him for the re-commitment and postponement of the subject, presented at length, and with much earnestness, his objections to the measure, grounded, generally, on the supposed evils of uniting a Theological School, favorable to a particular system of faith, with the University of the State. Rev. Mr Walker, another member of the Committee, stated with brevity and distinctness the grounds on which the Committee had proceeded, or in which the majority of them united, and the true state of the subject, that was now submitted to the Overseers for their concurrence. This, he urged, was not the establishment in Cambridge, of a Theological School; for that was already done. Nor was it a question of connecting this School with the University; for this also was of long standing, first by the statutes of the Hollis Professorship, more than a century ago, prescribing the duties of the Professor, and committing to his care and oversight the Students of Theology as well as requiring lectures to the undergraduates of the College;—and, also by the deliberate votes of the Overseers in 1816, establishing statutes for the Promotion of Theological Education in the University; and afterwards in 1824, modifying and improving the same. The question, therefore, was not of a new Institution, or a new connexion with the College—but of a re-organization and improvement of one, that had been long established.

The question of postponement, as moved by Dr Codman, being decided in the negative by a large majority; and a few remarks against the postponement, having been offered by Hon. Mr Gray, and by Hon. Mr M'Kay, of the Senate,—the question of accepting the Report, and, thus, of approving the statutes, recommended by the Corporation, was taken and decided in the affirmative, by a vote of *Thirtyfour* to *Twelve*.

The Board also concurred in the appointment by the Corporation, of Rev. John G. Palfrey, as Professor of Biblical Literature in the University; *thirtyfive* votes being in favor, and *three* against it. Also, in the appointment of Dr Charles Follen, as Professor of the German Language and Literature. The meeting of the Board was then adjourned to Thursday next, at half past 12.

Notwithstanding the statements, which have been made with so much earnestness, and the fears, which we doubt not have sincerely been expressed upon the subject of the Theological School, by the opponents of the measure, and, particularly, in the Orthodox journals of the day,—we are persuaded, that an impartial consideration will show, that the views exhibited in the Report, and as explained by Mr Walker, are the true and only views to be entertained of it.

SPIRIT OF ORTHODOX WARFARE.

Under this title, we noticed a fortnight ago, the manner in which Mr M'Calla, a Presbyterian clergyman of Philadelphia, met a proposal to unite in prayer with a Unitarian opponent, whose challenge to a public debate he had accepted. We also gave an account of the debate, taken from a Magazine edited by a friend of Mr Lane, the advocate of the Unitarian doctrine respecting the inferiority of Jesus Christ to the only true God. With that statement before us, we remarked that "Mr M'Calla's manner reminded us of the old saying, that a bad cause begets a bad spirit." We have since seen an account of the meeting, furnished by a friend of Mr M'Calla, and published in "The Philadelphian," with thanks to the writer "for his eloquent description," by Rev. Dr Ely, the editor of that paper.

We hesitate about placing in the columns of the Register extracts from this "eloquent performance." For a disregard of the charity and decency, which a Christian is bound to observe in speaking of a fellow man, it can have been seldom surpassed. Unmeasured contempt and virulent abuse, are the only weapons, which either Mr M'Calla or his panegyrist appear to have thought should be used against a Unitarian. By the acknowledgment of the latter, Mr M'Calla did not condescend to enter into argument with Mr Lane.

During the first day Mr M'Calla did little else than drain out of his opponent the system which he embraced, and truly such foul and filthy dregs as were that day pressed out of Mr Lane, was enough to sicken any heart that loved the Saviour. This, however, was only a brief delay of the vengeance, which impended over the devoted victim.

Having pumped him, however, thoroughly dry, the first day, Mr M'Calla came down upon him and his system the second day, with the most tremendous and fearful power. * * * Yes, Sir, such was the effect of his tremendous power over the audience, that the very features of Lane's clerical friends, sitting with their back to him, seemed to be, as if by some secret magic, under the dominion of his spell. When he assailed their system by argument, they would sometimes writhe under the painful weight and certainty, with which he struck and bruised it—and when he poured down upon their blasphemies that scathing and withering satire, of which he is such a mighty master, they looked as if molten lead were hurled upon them; and then turning from this he would let loose such a torrent of wit, that even their own friends convulsively shook.

Dr Ely does not think this "description" satirical. So we are fain to believe that the man intended to praise the unfortunate object of his admiration. He seems to have rather peculiar notions. He tells us, that not only several ministers attended "the advocate of the Lord Jesus Christ," (these are his own words,) but "what was still more touchingly interesting, two members of his session and a pious member of another sect, followed him from the city." Touchingly interesting!

In speaking of Mr Lane, the correspondent of the Philadelphian suffers nothing to be lost through delicacy. This is his language.

After the first day Lane began to sink; and as he sunk, he stirred up the filth of his system and muddied the stream. * * * Mr M'Calla providentially had a book, which, Lane having recommended it repeatedly from the pulpit, and carried it about for sale, enabled him to pin him down to his blasphemous absurdities. * * * He made an effort at logic, at geography, at history, at criticism, at wit, but like the dog in the fable who lost the beef while he caught at the shadow, he was left literally stript of all his pretensions, and nothing remained to his followers of their idol, except his impudence and absurdities. On this subject there could scarcely be two opinions, for he not only appeared when compared with his antagonist, as a Turkey-buzzard to an Eagle, but as if not content with this contrast, Mr M'Calla attempted to hold him up to the crowd as a mere *empty, ignorant, pitiable* braggadocio, and in this, as in all his attempts, he was eminently successful.

In the account given in the Gospel Luminary, it was stated that Mr M'Calla, after promising to meet Mr Clough in a public discussion, broke his engagement. The fact is acknowledged, and the reason given, viz. that he had supposed Mr Clough "was a gentleman, but found himself egregiously disappointed." The story shall speak for itself.

At the beginning of the debate Mr Clough, their great Coryphæus, manœuvred a good deal to get a part, if not the whole, of the debate to himself—and when he failed, as a last effort, tendered Mr M'Calla a challenge to meet him next March in the city of New York, which Mr M'Calla promptly accepted. Thinking himself a great Greek scholar, he got an article inserted among the rules, giving him permission to occupy Mr Lane's place when Mr M'Calla would make any allusion to the original text. For this purpose, Mr Clough got up into the pulpit, took out his Greek Testament, turned it over and put strips of paper into a variety of places, and for four days stood earnestly and anxiously waiting to get a snap at Mr M'Calla. Mr M'Calla had determined from the commencement, not to criticise Greek with such an antagonist, and before such an audience, and having informed us of this determination, which we kept secret, it was truly amusing to see Clough standing book in hand for four days. Towards the conclusion, as Mr Lane got more and more weak, and Mr M'Calla grew stronger and weightier, the Unitarians could bear it no longer, and whether by concert or not, Clough interrupted him and created a general confusion. The Judges ordered Clough down; and Mr M'Calla taking his challenge from his pocket, tore it in pieces; saying that when he accepted it, he thought it was from a gentleman; but as he found himself so egregiously disappointed, he would take no more notice of it;—adding, however, that if they had a gentleman among their ministers, he would meet him, or any Unitarian of character in the United States, even the great Dr Channing of Boston.

Now in the name of all that is just, and true, and lovely, and of good report, we ask, if religious controversy is to be conducted in this style. Even "Michael the arch angel durst not bring a railing accusation against the devil;" but these men attempt to overwhelm their fellowmen—and their fellow Christians, too, we will tell them—with "railing accusations." One of them declares, forsooth, that when the other assailed his adversaries, "whether by wit, or satire, or argument, they looked as if they had just come from the armory of God;" and Rev. Dr Ely, reminded by this debate of a little difference which he has had with his worthy brother, (when the said champion received some plain advice) observes, that "it is a pity that he should ever war against anything but the devil and his works." Oh, spirit of the meek and lowly Jesus, how little art thou regarded by his disciples.

LECTURE ON INTEMPERANCE.

The Rev. Mr Hildreth, agent of the Massachusetts Society for the Suppression of Intemperance, will repeat the substance of the lecture he delivered last week in the Park Street Church, next Thursday evening in the Federal Street Congregational Church. The services will commence at 7 o'clock. Sufficient notice was not given of the former delivery of the lecture, and Mr Hildreth has been requested by several gentlemen who heard it, to present the principal facts and arguments before another audience. The clear and judicious manner in which he offers his statements, combined with the importance of the subject, excites the hope that he will address a large assembly. Having ourselves listened to his instruction, we speak with confidence when we say, that no one, who would understand at once his danger and his duty, can fail to be edified by Mr Hildreth's remarks.

LATE PUBLICATIONS.

Tract No. 42, of the First Series of the Amer. Unit. Assoc. "*The Prospects and Claims of Pure Christianity.* By J. G. Palfrey," pp. 36.

Tract No. 43, of the First Series of the A. U. A. "*The Beneficial Tendency of Unitarianism.* By Lant Carpenter, LL. D. of England," pp. 32.

Tract No. 44, of the First Series of the A. U. A. "*An Explanation of the Words 'By Nature Children of Wrath,' found in Ephesians,* ii. 3." pp. 12.

These three last tracts of the Unitarian Association are well chosen, in regard both to their subjects and to the manner in which they are treated. The first, gives the greater part of the discourse delivered at the dedication of the Chambers Street Church, in this city. By its introduction into this series, it will acquire a circulation which no single sermon can ever have;—and it will richly reward the attention which any one may devote to its perusal. Mr Palfrey exhibits his reasons, drawn from the circumstances and promises of the times, for believing that pure Christianity will prevail by a steady progress over the corrupt and mixed forms, in which the gospel has been received, and plainly and earnestly instructs those, who now embrace it, in the duty, to which they are called, of spreading and recommending the simple truth.

The second of the above named tracts, is taken from Dr Carpenter's "Examination of the Charges made against Unitarians and Unitarianism," a work known to comparatively few in this country, but one of singular excellence, for the calm, lucid, and judicious manner in which it is written. The portion here given makes a complete argument by itself, and cannot be read by a candid Trinitarian without convincing him that Unitarianism has in it something good.

The tract just issued, contains a just and clear explanation of a passage often brought to the aid of a false system of faith. The writer shows in what sense the Ephesians, to whom the Apostle was writing, were 'by nature the children of wrath.' We are glad to see such a tract, and we think the Exec. Comm. of the A. U. A. might advantageously publish many of a similar kind—containing an exposition of the texts, that are most frequently adduced in support of unscriptural doctrines.

The Tracts of the Amer. Unit. Assoc. are highly approved in England. We learn that several orders have been received from that country, by the general Agents. The Monthly Repository, in a notice of the Tracts Nos. 31–36 inclusive, speaks of them in these terms.

More good things from America. We Englishmen would do well to remember there is no law of primogeniture in literary and theological merits, and except we bestir ourselves quickly, the younger will have supplanted the elder brother.

Each one of the tracts, the titles of which we have above enumerated, is a theological gem. If they cannot be procured in numbers sufficient for circulation in England, let them be reprinted. In some particulars, it is true, they go over the ground that has been much trodden in this country. But old topics are often treated of in a new way, and diversified with new matter, and rendered interesting by what to our minds constitutes the chief excellence of American productions—a fervor and simplicity of spirit which win their way to the heart. The American Unitarian ministers, being provided for the most part with the means of subsistence without secular employments, are eminently pastors. In consequence, they have every opportunity of knowing men as they are, and the way in which their bosoms can be penetrated. Their writings have, therefore, an eminently practical character. They do not smell of the lamp, they have not the savor of the schools, but of actual life. Less learned, they are more useful than the compositions of our writers.

Hoping that the tracts themselves will ere long be in the hands of our readers, we shall not attempt an analysis of them, but content ourselves with making a few extracts. Where all is excellent, selection is difficult.

A Harmony of the Gospels, *on the plan proposed by Lant Carpenter, LL. D.* Gray & Bowen, 1831, pp. 260, 8vo.

This publication, the editor of which is understood to be the Rev. J. G. Palfrey, supplies a want which has been felt by many. The advantages of studying the evangelical histories of our Savior's life, disposed in the form of a harmony, are obvious; and the work before us, as the plan of it seems to us preferable to any other, we strongly recommend to general use. It will aid ministers in their expository lectures, be serviceable in Sunday Schools, and afford facilities of scriptural instruction in private families. "The text is that of the common version, conformed to Griesbach's edition."

The Young Reader to go with the *Spelling Book*; by John Pierpont, Compiler of the *National Reader, American First Class Book, &c. &c.* Boston: Richardson, Lord & Holbrook.

This is an exceedingly pretty little book for children and young persons, in which children, too, of a larger growth, may find much innocent pleasure. We intended to have noticed it at its first appearance; but we do not regret the short interval, that has elapsed, for it has given us an opportunity of overhearing some of the criticisms of two or three of the little ones, for whom it was chiefly written. And from them—an authority in such a case by no means to be despised—we learn, that it goes admirably well with the spelling book; that besides the beautiful pictures, with which they are much pleased, it has more pretty stories, with fewer hard words and easier to be understood, than most pretty books of its size. We have heard these little critics speak with particular delight of the "Good natured Boy," and his faithful dog; and we have happened to have learnt from a neighbor's family of the all-absorbing interest, which was felt by the young-ones of his house for this "little boy, whose name was James."

We infer, also, that the "Peasant of Lorraine" is a great favorite, held in much esteem, for what we men should call philosophy, but what is there called "Making the best of it;"—and from what we have heard also of "Never Fight," we are disposed to believe, that if it were only read by every little boy in our Primary Schools, there would be no more quarrelling in our streets, and perhaps for the generation next to come, fewer duels in the land.

On the whole, we think the compiler of this little work has been successful in this interesting and useful labor. Both the selections and the original pieces are well adapted to their design; and the execution of the book, with its pleasant engravings, is very attractive to young folks. We hope it may be extensively circulated, in families and in our schools. We are under obligations to those, who thus happily provide for the instruction and amusement of our children—not to say for our own. And we remember the high encomium pronounced by Johnson of Dr. Watts, "that he provided instruction for all ages; writing hymns for children, and teaching the science of the stars."

New Geographies.—The increase of good schools books, is one of the blessings of 'the times.' Their multiplication, indeed, occasions disappointment to some, and perplexity to most of those, whose duty requires them to make a selection, either for their children or their pupils. But how excellent an evil it is, (if we may be allowed such an expression,) when the difficulty of choice lies in determining which is best, where all are good. Within the last year, four geographies for schools have been published in this city, each of which is compiled with admirable care in regard to the selection and arrangement of materials, and with a judicious adaptation to the age of the children for whom they are designed. Two of them are suited to the higher classes in our common schools. Two are adapted for beginners.

"*The Boston School Atlas, with Elemental Geography and Astronomy,*" has in five months passed to a third edition,—a pretty good proof of public favor. "*A Geography for Children, by Rev. J. L. Blake,*" has just been published. The two works resemble each other in the incorporation of an Atlas, and lessons in the same volume, or rather we should say, in the same pamphlet. The maps of the former are remarkably full for their size, and are very well executed; the text, with the exception of some necessary explanations, consists wholly of questions, the answers to which are to be sought on the maps. The maps in "Blake's Geography," are more simple and are less neatly executed, but the book contains lessons in the usual manner of Geographies, followed by questions, and illustrated by wood cuts. The teacher will probably be determined in his choice between the two, by his preference of the one or the other mode of learning.

RELIGIOUS INTELLIGENCE.

ORDINATION AT AUGUSTA.

Our readers have had of late some means of knowing through our columns the ability, with which the truths of Unitarian Christianity have been advocated in Augusta, (Geo.) by Mr. Stephen Greenleaf Bulfinch, formerly of Washington, D. C. and recently of the Cambridge Theological School. The attachment of the society in that place to him, and the increase of their numbers, have grown with the continuance of his labors; and he has acceded to their earnest request, that he would take charge of their pulpit for the year 1831, beyond which time he was unwilling to extend an engagement. As they were desirous to enjoy the administration of the ordinances, it was thought proper that Mr Bulfinch should receive ordination as an evangelist. The services took place on Sunday morning Jan. 9th. Rev. Mr Gilman of Charleston, S. C. officiated. His text was from 2 Tim. iv. 5, "Do the work of an evangelist." The charge was included in the sermon; the right hand of fellowship was delivered as a distinct part.

We have been favored with the perusal of a letter, in which the character and effect of these services are described, and an extract is given, which we regret that we do not consider ourselves at liberty to publish. In the afternoon of the same day the ordinances of Baptism and the Lord's Supper were administered. On Monday evening "the unsold pews were disposed of for the year. Three were sold; twenty (including some, the property of individuals owning more than one) were rented, and seven remain. The whole number is 49."

During the services on this occasion an original hymn was sung, written by a lady, who though called in divine Providence to reside at a distance from her early friends, has often contributed to their gratification, and to that of their children, through the pages of the Juvenile Miscellany.

HYMN.

(Solo.)

Awake, awake, my *voice!*
Thy God demands this hour,
Before his throne rejoice,
And fear, yet bless his power.
The privilege belongs
To thee, to swell his name,
And in the breath of songs
His majesty proclaim.

(Quartetto.)

Awake, awake, my *mind!*
Thy reasoning powers bestow,
With intellect refined,
The God, who formed thee, know;
Join in the noble note,
Which soars from cultur'd man,
And let the music float
To God, whence it began.

(Solo—a lady.)

Awake, awake, my *heart!*
Start from thy earthly dream,
Thy tenderest chords impart,
For Jesus leads the theme;
Thou must not slumber here,
Arise, and be forgiven:
Thy Saviour, ever near,
Will point the way to heaven.

(Chorus.)

Yes, *heart*, and *mind*, and *voice*,
Rise at the Gospel's call,
In concert full rejoice,
And urge alike on all,—
On age, though tempest-shook,
On youth, in light and joy,
On manhood's upward look,
To join the high employ.

DIOCESS OF BORDEAUX IN FRANCE.

Many of our readers were personally acquainted with the excellent Bishop Cheverus, who, when recalled to his native country, left behind him the common regrets of Catholics and Protestants. The 'Catholic Press,' a paper printed in Hartford, (Conn.) contains a statement of the ecclesiastical condition of the diocess, over which he now presides, drawn from the Almanach du Clerge de France. We think it will be read with interest, not only by those to whose personal regard for the Archbishop we have alluded, but by others, who may gain from it some knowledge of Catholic institutions for piety and charity in Europe.

At this epoch, so interesting to religion in France, it may be interesting to take a view of the state of one out of its eighty Diocesses—we select that now governed by our old friend, Dr Cheverus, the Archbishop of Bordeaux.

Population 538,151 souls; 542 communes, boroughs and towns. Bordeaux, the See, contains 92,000 souls; Burdigala had Bishops as early as the 3d century. It was Metropolitan to the Sees of Agen, Angouleme, Perigueux, La Rochelle, Luson, Poitiers.

1 Archbishop, M. de Cheverus (Jean Louis,) born in 1763, (28th January) consecrated Bishop of Boston, 1st Nov. 1810; appointed to Montauban in 1823; to Bordeaux in 1826.

6 Vicars General; 18 Canons; 428 Priests—a larger number wanted, 266 more could be employed; 2 principal Seminaries—one under the care of the Sulpicians with 160 pupils, 110 in divinity, the other with some preparatory schools has 300 pupils. Thus an abundant hope is afforded to see soon all vacancies filled. Ordinations last year were 25 Priests, 30 Deacons, and 25 Subdeacons.

The religious establishments in the Diocess are, 1st, a congregation of Missionaries assisting through the country by missions, retreats, &c. 2d, The Brothers of Christian Schools, and gratuitous schools 6 in number, 4 of which are in the city, 1 at Claye, and another at Bazas. 3d, The institute of Mary, attends to teaching in colleges and schools, to pious associations of good works, to the good order of prentices, &c. 4th, The Trapists at St. Albin. Of women, 1st, Carmelites in Bordeaux. 2d, Ursulines, an academy and gratuitous schools, 3 in number. 3d, Religious of Notre Dame, do. 4th, Of St Maur (Dames de la Foi,) do. 5th, Of the Sacred Heart, do. 6th, Of Mary Theresa, do. attending the sick. 7th, Sisters of the Christian Doctrine, for instruction, lectures, sick, &c. 4 houses. 8th, Of the Sacred Heart and perpetual adoration, 2 houses, (gratuitous instruction and infant schools mostly as those above,) spiritual exercises for women (retraites.) 9th, The Daughters of Mary for educating youth. 10th, Sisters of Charity, 18 houses, of which 9 are in Bordeaux, attending alms-houses, the incurable, the foundling house, the sick at their domicile, a dispensary, some schools for poor children. 11th, Sisters of Nevers, 5 houses, 1 for insane, 1 for deaf and dumb. 12th, Sisters of Wisdom (de la Sagesse,) 1 house for the insane. 13th, Sisters of Mercy (la Misericorde) Magdalen Asylum. 14th, Sisters of Providence, 1 house for orphans. 15th, The Ladies of Loretto, 2 work houses. 16th, St Anna, a house for Ladies who retire from the world. 17th, The Good Shepherd (le bon Pasteur) asylum for old men, infirm and poor. In all, 52 religious establishments for instruction or purposes of charity, mostly all of which have no other friends, but Providence, their labor and the beneficence of charitable souls—430 members in them.

Besides 7 associations of men, youths, and ladies. 1st, Of the Blessed Virgin to encourage youth to virtue and perseverance in the world. 2d, Of the Missions. 3d, Of good works. 4th, Of Providence, to watch and procure education to poor children. 5th, Of Ladies for good works. 6th, Association to promote the education of ecclesiastical pupils. 7th, For circulating good books, having 60 deposits or stores in the diocess.

SUMMARY.

MASSACHUSETTS LEGISLATURE.

On Friday, Jan. 28th, in the Senate. The report of the Committee on extra Judicial oaths, that it is inexpedient to legislate upon the subject, was accepted. The petition of the Mount Desert Literary Institution in Amherst, for an act of incorporation, was committed. A bill was reported respecting the pleadings in suits at law. A letter was communicated from Rev. Leonard Withington, signifying his acceptance of his appointment to preach the next Election sermon. The bill to incorporate the Institution for Savings in Barnstable, passed to be enacted. Bills passed to be engrossed—to incorporate the Pigeon Cove Harbor Co. —to annex part of Wrentham to Foxborough—to annex a gore of land to Hardwick—to annex certain land in Western to Palmer, and to authorize the County of Hampden to make use of the jail in the County of Hampshire.

In the House of Representatives. The Committee on the Judiciary were instructed to report a bill to revive and continue the November term of the S. J. Court for the Counties of Suffolk and Nantucket, for the year 1830. A petition was presented for a new bank at Marblehead.

On Saturday, in the Senate. The petitions of the Sandwich Monthly meeting, and of Eliza Jennings were presented and committed. Leave to withdraw, granted on the petition of Herring Pond Indians. The bill to revive and continue in force a term of the S. J. Court passed to be enacted.

Mr. Everett, from the select committee appointed on the 18th ult. to make inquiry into the expediency of expressing an opinion upon the right of a State to extend her jurisdiction over the persons and territory of Indian Tribes within her limits, &c. made a report accompanied by the following resolutions:

Resolved, by the Senate and House of Representatives, that the Federal Constitution, the laws of the United States made in pursuance thereof, and all treaties made under the authority of the United States, are the supreme law of the land; and that the Judges in every State are bound thereby, any thing in the Constitution or laws of any State to the contrary notwithstanding.

Resolved, That the Judicial power of the United States extend to all cases in law and equity, arising under the Constitution, the laws of the United States, and the treaties made under their authority; and that no State can rightfully enjoin its executive officers to disregard or resist by force any process or mandate which may be served upon them in such cases in due form of law, by authority of the Courts of the United States.

Resolved, That it is the duty of the President of the United States to take care that the Constitution, the laws of the United States, and the treaties made under their authority are faithfully executed, any thing in the constitution, laws or acts of any State to the contrary notwithstanding.

Resolved, That the Senators and Representatives of the State of Massachusetts in the present and the next Congress, be, and they hereby are requested and instructed to use all the means in their power to preserve inviolate the public faith of the country, and to sustain the rightful authority of the Government of the United in all its departments.

Resolved, That his Excellency the Governor be, and he hereby is requested to transmit a copy of these resolutions and of the report preceding them to the Governors of all the other States: to the end, that they may be submitted to the Legislatures of the same for their consideration; and also to the Senators and Representatives of the State in this and the next Congress. All which is respectfully submitted.

In the House of Representatives. The bill to revive and continue the November term of the S. J. C. passed to be engrossed. A resolve respecting the geological survey of the Commonwealth was passed. A bill to incorporate the Salem Dispensary, passed to be enacted. A bill to incorporate the Foudrinier Paper Co. passed to be engrossed. The bill respecting bequests for pious uses, was indefinitely postponed. A bill to incorporate the Institution for Savings in Gloucester, passed to be engrossed. The report that it is inexpedient to legislate upon the subject of mortgages, was committed.

On Monday, Jan. 31st, in the Senate. The Committee on the petition for alteration of the laws regulating the inspection of pickled fish, were instructed to inquire into the expediency of making similar alterations in all the inspection laws, continuing the same provisions. Bills passed to be engrossed—respecting the pleadings in suits at law—to incorporate the proprietors of Newton Female Academy—to prevent the destruction of fish by coculus indecus. A report was made on the petition for renewal of bank charters, to extend the charters of the banks therein named. A bill to establish a fire department at Gloucester, read and committed.

In the House of Representatives. Two remonstrances of sundry inhabitants of Williamstown, against the removal of the Registry of Deeds in Berkshire, North district, committed. Petitions were presented for farther restraints upon hawkers and pedlars. The resolves passed at the last session, requiring overseers of the poor to make return of the number of paupers in their respective towns, committed. A bill was reported in addition to an act to establish County Commissioners, and to repeal the several acts establishing Courts of Sessions, &c. The bill to establish a fire department in Gloucester, passed to be engrossed.

On Tuesday, in the Senate. The petition of Jeduthan Wellington and al. and the remonstrance against it, of Israel Porter and al.—committed. The petition of New Bedford and order of notice thereon, --committed--came up concurred. The bill making provision for the appointment of certain town officers—rejected. A bill in addition to the acts respecting pickled fish was reported, and adopted with amendments.

In the House of Representatives. Various petitions were presented and committed. The bill in addition to an act regulating marriages, was committed. An estimate of a tax for the County of Bristol was committed. The following bills passed to be enacted.—To incorporate the proprietors of Newton Female Academy. To incorporate the Savings Institution in Gloucester and its vicinity, and to incorporate the Salem Dispensary.

On Wednesday, in the Senate. A bill to incorporate the proprietors of the first Congregational meeting-house in Nantucket was reported. Resolves relative to the geological survey of the State passed in concurrence. A bill to incorporate Broad Cove Canal Co. passed to be engrossed. A bill to incorporate Mount Pleasant Classical Institution was reported. The several petitions of inhabitants of Andover, Reading, Stoneham and Methuen, and of the Andover and Medford Turnpike Co. and of Selectmen of Gloucester, were taken from the files and committed. A bill was reported for the relief of unfortunate debtors and the protection of creditors.

In the House of Representatives. Several petitions were presented and committed. The committee appointed Jan. 18th, respecting the jurisprudence of this Commonwealth, were instructed to consider the expediency of revising the statute laws now in force.

CONGRESS.

In the Senate. The trial of Judge Peck still occupies the attention of that body, as a Court of Impeachment. The latest intelligence from Washington states that the examination of witnesses and arguments in the case were drawing to a close. Little else of interest had transpired.

In the House of Representatives, Friday, Jan. 21st. A bill to establish a uniform mode of computing mileage was passed, and a resolution respecting the compensation of members was under discussion.

Jan. 25th. A memorial of the working men of Boston was presented, praying an exemption of imprisonment for debt. A report was made by the Judiciary Committee, accompanied by a bill to repeal the 25th section of the Judiciary act, passed 1789. This section authorizes the Supreme Court of the United States to reexamine, reverse, or affirm the decision of the highest court of any state, where is drawn in question the validity of a treaty, or statute of, or an authority exercised under the United States, and the decision is against their validity, or where the validity of a statute of, or authority exercised any under State is questioned as being repugnant to the Constitution, &c. of the United States. A majority of the committee were of opinion that this clause is unconstitutional. A counter report was prepared by the minority. A memorial was presented of inhabitants of Boston, and its vicinity, for the abolition of slavery in the District of Columbia, and for the education of free people of color,—referred to the Committee on the District of Columbia. We find but little besides of public interest.

Imprisonment for Debt. A meeting was held on this subject in Faneuil Hall on Tuesday evening last. Hon. Mr Otis presided. Several resolutions, the object of which was the abrogation of the laws authorising imprisonment for debt were offered by Mr Samuel Ellis. The meeting was addressed by him, and by Messrs. Louis Dwight, J. W. Whitman, Ruggles Slack, C. R. Lowell, and A. H. Everett. At the close of the evening, Rev. Mr Pierpont moved an adjournment. On Thursday evening the meeting was addressed by Mr Pierpont, who spoke at great length on the subject. He was followed by Mr Ellis, at whose motion the meeting was adjourned to seven o'clock on Monday evening next.

Phi Beta Kappa Society. At the next anniversary of this Society, the following gentlemen are expected to perform, agreeably to appointment. James T. Austin, Esq., *Orator;* Rev. John Pierpont, *Poet;* Rev. Theodore Edson, of Lowell, *Chaplain.*

Andover Theological Seminary. The annual Catalogue of officers and students of this Seminary is just published. The Faculty and Instructers are Rev. Ebenezer Porter, President, and Lecturer on Homiletics—Rev. Leonard Woods, Abbot Professor of Christian Theology—Rev. Moses Stuart, Associate Professor of Sacred Literature—Rev. Ralph Emerson, Brown Professor of Eccl. Hist.—Edward Robinson, Prof. Extraordinarius of Sacred Literature, and Librarian—Rev. George C. Beckwith, Instructer in Sac. Rhetoric. The Bartlet Professorship of Sacred Rhetoric is vacant by the resignation of the President. Res. Licentiates, 9—Sen. Class, 51—Middle Class, 46—Junior Class, 42—total, 148. Among the students, are graduates of 17 Colleges and Universities, and citizens of 12 states.

Jour. of Humanity.

American Colonization Society.—The Annual Meeting of this Society was held in the Hall of the House of Representatives, Washington, on Wednesday evening, the 19th inst. A great number assembled on this occasion, and the Hon. C. F. Mercer, one of the Vice Presidents of the Society, took the chair a little before seven o'clock.

The Report read by the Secretary, Mr. Gurley, exhibited many interesting and encouraging facts in regard to the state and prospects of the Colony, and of the progress made by the Society in the United States. Two vessels, the Carolinian and Volador, have recently sailed with emigrants for the Colony. The whole amount received by the Society during the past year, is $27,209,39. Of this sum, $10,973,13 were made up by the collections on the 4th of July. The receipts of the year 1830, exceed those of 1829, by nearly $8,006. After the Report had been presented, Resolutions, supported in most instances by appropriate and eloquent addresses, were adopted.

The officers of the society remain the same as during the last year.

Monied Institutions.—The New York Daily Advertiser contains an elaborate statement, made by Mr Thomas H. Goddard, of the Bank and Insurance Companies in the principal towns in the Union, showing their amount of capital, and their rate and amount of dividends for the last year. According to this statement, there are 16 Banks in the city of New York, which have an aggregate capital of $18,130,000. This includes the branch of the U. States Bank, with $2,500,000 capital. One of these having been lately established, paid no dividend, and another appropriated its profits to the Hudson and Delaware Canal. The other 14 made dividends amounting to $1,037,700, and averaging a little over 5 3-4 per cent. There are 8 Marine Insurance Companies in New York, with an aggregate capital of $3,050,000. Six only paid dividends, amounting to $403,000, and averaging on their respective capitals, 15 1-2 per cent.

In Boston, there are 18 Banks, (including the United States Branch, which is added with a capital of $1,500,000) having together a capital of $13,900,000. They all made dividends, amounting to $703,500, and averaging on the whole stock a fraction over 5 per cent. The number of Insurance Companies is 19, (besides one recently established) having an aggregate capital of $5,750,000. Two Companies paid no dividend the last year, one of them being recently established. The amount of dividends paid by the other 17, was $294,000; being a little over 5 per cent on the whole capital.

In Philadelphia, the number of Banks is 13, including the United States Bank, to which a capital of $1,500,000 is assigned in this statement as employed in this city. The aggregate capital is stated to be $10,732, and the amount of last years dividends $693,075, or an average of nearly 6 1-2 per cent. There are 13 Insurance Companies, having an aggregate capital of $4,980,000. They all made dividends except one, which was lately established, averaging about 7 3-4 per cent on their capital stock.

In Baltimore, the number of Banks is 10, with capital to the amount of $6,888,691, counting the United States Branch, with a capital of $1,500,000. The dividends of the last year average 5 1-4 per cent.

Advertiser.

The Census. The population of the six New-England States is now ascertained, and it shows an increase of near 300,000 in the population in the last ten years. The population of the several States is as follows:

	1820	1830	Increase.
Maine,	298,335	399,383	101,048
New-Hampshire,	244,161	269,533	25,372
Vermont,	235,764	280,769	44,915
Massachusetts,	523,287	610,014	86,727
Rhode Island,	83,059	97,226	14,167
Connecticut	275,248	257,726	22,478
New England,	1,659,854	1,954,561	294,707

The present population exceeds that of the State of New York by about 20,000, but on a ratio of one to every 50,000 inhabitants in each State, it would entitle them to four less Representatives in Congress.

Sir Walter Scott It is with great pleasure that we give a place to the following interesting particulars—more interesting, when duly considered, than any that have yet been published of the great and good author of "Waverly." It appears that the firm of Ballantyne, & Co. with which Sir Walter was connected, and which, through the failure of the house of Constable, also failed a few years ago, have paid, in two dividends, the sum of £54,000. Of this sum, the whole was contributed by Sir Walter Scott, except £6000 or £7000. He had, in addition, paid up the premium for the policy of his own life, by which a *post obit* interest of £22,000 is secured to the creditors of the firm; and he has furnished the whole of the notes, and other addenda of the cheap edition of his works, which have already realized to the creditors a further sum of £30,000. We understand that the trustees on the bankrupt estate of Ballantyne & Co. have called a general meeting of the creditors, to whom it is their intention to recommend as an acknowledgement of the sense they entertain of Sir Walter's most honorable conduct, to request his acceptance of the library, manuscripts, curiosities, and plate, which he had placed at their disposal. *London Spectator.*

Sir Waller Scott has retired from his situation as one of the principal Clerks of Session, on the pension to which he is legally entitled by length of service.—Government handsomely offered him a pension to make up the loss of income he had sustained by his retirement, which our illustrious couatryman, with that spirit of independence which has always characterised him, at once respectfully but firmly declined.

Edinburgh paper.

Lord Chancellor. The Lord Chancellor possesses more patronage than almost any other person in the country. He has upwards of five hundred livings at his disposal, and many of them valuable. His lordship also has the power of appointng the Masters in Chancery whose salaries are about £3,000 a year each, also the privilege of appointing the seventy Commissioners of Bankrupts, and the whole of the officers of his court. His lordship also has great influence in the appointment of Puisne Judges. *London Obs.*

How to shake off trouble. Sit about doing good to somebody—put on your hat, and go and visit the sick or the poor—inquire into their wants and minister to them—seek out the desolate and oppressed, and tell them of the consolations of religion. I have often tried this method, and have always found it the best medicine for a heavy heart. *Howard.*

Population. Upon an equal space where one man subsists in Iceland, three men subsist in Norway, 14 in Sweden, 36 in Turkey, 52 in Poland, 63 in Spain, 92 in Ireland, 114 in Switzerland, 127 in Germany, 152 in England, 153 in France, 172 in Italy, 192 in Naples, 224 in Holland, and 1108 in Malta!

DR WARREN'S ADDRESS.

The subject of legalizing the study of Anatomy being now before the Legislature of this State, Dr. Warren of this city delivered a lecture on the nature of the science on Wednesday evening, in the spacious chamber of the new State House, in which our Representatives assemble. The attention of a numerous audience was fixed on the illustrations given by the learned Doctor for nearly two hours. He demonstrated to the eye, by means of many elegant, perspicuous engravings, which he held up to the view of the spectators, most surprising but uniform facts in the structure and formation of the human frame. He exhibited thus to the sight,—the lungs, the heart, the intestines, the brain, the bones, &c. with appropriate remarks on their respective uses and offices in preserving and continuing life and action. He spoke with much clearness of the circulation of the blood through the veins and arteries, and of the manner in which it moved, with systematic nicety, from the heart to the extremities and to every portion of the body. He gave illustrations of the manner in which a sudden injury of the parts might occasion immediate death.—And in speaking of injuries from a fall, or from other accidents, he showed the necessity of a knowledge of Anatomy to the safe practice of Surgery. A surgeon unskilled in Anatomy, called to operate in cases which he named, would almost certainly occasion death, from his incompetency, not knowing the relations and dependencies of veins, arteries, &c. the knowledge of which is indispensable. He produced instances within his own information, in which great sufferings had been endured by those unfortunate persons, who had fallen into the hands of ignorant practitioners. We think it could not but be apparent to all who apprehended the Doctor's observations and illustrations, that the study of Anatomy, *by dissection*, from the almost inexplicable minuteness and number of the parts in the human body, was indispensable. He entered into no train of reasoning on this fact; this he said belonged to our civil fathers, before whom the subject was now pending; but he showed the impossibility of an accurate study without actual experiments on the human body. We were pleased with a very important moral remark, which he took occasion to make, from the circumstance that a likeness to the structure in man prevails in other animals, from the largest to the smallest, which evidences the certainty of *one* conception in the Creator, and assures us of His existence and His infinite wisdom. *Watchman.*

Important from Europe.—London papers to Dec. 19, have been received at New York. They bring the important intelligence of a revolution in Poland.

The Grand Duke, Constantine, had fled to St Petersburgh. The following extract will show briefly the origin and progress of the revolt.

Berlin, Dec. 6.—The following details are given from Poland. The pupils at the Military School at Warsaw assembled at dinner, thought proper to toast several men distinguished in Polish History, and especially Kosciusko. Constantine being informed of this by spies, ordered an examination, and although no criminal intention was discovered, he directed the young men to be severely punished.—This, with other acts of violence, exasperated the public.

The young men rose in a body, and having been joined by the citizens, forced their way through the troops towards the residence of the Grand Duke, half a mile from Warsaw. Many Russian officers fell under the blows of Polish vengeance, and Constantine only escaped by a back passage.

This movement immediately spread to the country, which was soon in arms for the assistance of their countrymen in Warsaw. A provisional Government was organized, and on the 6th of December all was quiet.

The London papers contain the following more particular intelligence, which was received by a Courier which left Berlin on the 4th of Dec.

"On Monday the 29th of November, about seven in the evening, an insurrection broke out at Warsaw. It began, it appears, in the military school of ensigns. The young men, to the number of from 500 to 600, took up arms, and, spreading themselves through the town, called the citizens to arms. A multitude of students and inhabitants soon joined them. They proceeded to the barracks of the infantry and the arsenal, which was taken by ten o'clock.—The immense quantity of muskets and sabres it contained were distributed to the people. The insurrection had previously gained the barracks of the infantry. The engineer regiment was the first that rose, and several other regiments soon followed it. The Grand Duke Constantine, on the point of being attacked or surrounded in his palace, effected his retreat upon Praga, with his guard, two Russian regiments, and a regiment of Polish cavalry, who only followed him from a sense of military honor, but who will remain neutral, if the soldiers do not disband themselves, or join their fellow citizens in a body. The exasperation, for a long time smothered, was so very considerable at the moment of the insurrection, that some Polish detachments, who, at the commencement, refused to give up their post of arms to the people, were massacred as traitors. Forty one colonels or majors were killed in endeavoring to keep the troops in obedience. It is added that two aid de camps of the Grand Duke were also slain. The opinion at Warsaw was, that the defection of the Polish army would become general. The Chief of the Municipal Police and two Russian Generals were killed. The German General Hauch and Count Stanislaus Potocky were also killed in seeking to rally the troops. The military chest and the house of the Paymaster General were plundered. Gen. Klopiecki has taken the command of the Polish troops, and is endeavoring to restore order. It is said that he has already 16 000 troops of the line under his command. The French tri-colored cockade was adopted at the beginning of the insurrection, but it was soon replaced by the Polish cockade. A corps of National Guards is organizing. The Council of Administration established by the Emperor of Russia, in conjunction with Prince Lubeski, Minister of Finances, Prince Adam Czartorinski, and Prince Michael Radzivil, form the Provisional Government, and have issued a proclamation, in which they acknowledge the rights of sovereignty of the Emperor Nicholas, but on condition that the separation of the two States shall be complete, and that no Russian military corps shall keep garrison in the kingdom of Poland.—Lieut. Gen. Prince Adam Czartorinski was the First Minister of Poland in 1814, when the Emperor Alexander gave to that country a liberal Constitution, the execution of which was afterwards suspended by the same sovereign. Prince Michael Radzivil, also Lieut. General, is a cousin of Prince Anthony Radzivil, who is at present Governor General of the Grand Duchy of Posen (Prussian Poland), and moreover brother in law to the King of Prussia.

Netherlands.—The affairs of the Netherlands and Belgium, remained essentially the same as at the previous dates.

France.—Everything was quiet in France. The people are fully prepared to repel invasion, and decided intimations are given that France will hold herself in readiness to prevent the interference of foreign States with the affairs of Belgium or Poland.

The following is given as the speech of Gen. Lafayette, on the question whether the organization of the National Guard was to be by Communes or Cantons.

I decline [says he] to enter into the question of cantons or communes. But if I am asked if you are now to discuss whether all France shall arm, I answer, the question is already decided; the people did not wait in 1789 or 1830 to deliberate, but marched against the enemy—(sensation), we must, therefore, prepare for war, as the best means of securing peace. We cannot hope to make all Europe in love with our institutions; there are those who still look with a jaundiced eye upon the accession of a citizen King to our throne—(new movement.) The revolution of Belgium, the eldest daughter of one great week, may yet excite uneasiness. At this moment you see Poland—(hear, hear) ready to rival in zeal and patriotism the friends of liberty, not only in France, but in all other countries—(fresh movements.) Poland (hear, hear) is, perhaps, upon the point of repairing the shame of the last years of Louis XV. and the immense fault which Napoleon committed when he neglected the occasion of restoring that fine country, after the three divisions which had destroyed it—(loud acclamations from the left.) We have announced our rule to be, that we will not allow other Powers to interfere, not only in our affairs, but in the affairs of other countries. Suppose Foreign Powers should think proper to seize upon Belgium, or to assist Holland, could we look on in cold blood? Certainly not—(loud cheers.) The same thing may happen on the side of Poland.

The following is from the "Journal du Commerce."

"It is asserted that after a very animated discussion in the council of ministers, couriers were despatched to the French ambassadors at Berlin, Vienna and London, with instructions to declare to the three powers, that in case Prussia or Austria should join Russia in endeavoring to reduce Poland to subjection, France would consider such intervention as a declaration of war."

The trial of the French Ministers had not been completed.

Benjamin Constant, one of the most distinguished citizens of France, and an active and powerful instrument in the establishment of the present government, is dead. Eighty thousand National Guards in uniform, were in his funeral procession, and the highest dignataries of the nation paid respect to his memory.

Italy.—Revolution seems to be the order of the day in Europe. By the following paragraph it appears that the spirit of revolt has broken out in Austrian Italy.

Conspiracy at Milan.—We have received, says the London Atlas of Dec. 19, the Paris papers of Tuesday. They contain a curious dramatic political scene, which is said to have been acted at Milan. A conspiracy, on a grand scale, was organized in the city against the Austrian authorities. The conspirators were assembled in the pit of the theatre, and there, at a certain signal, the insurrection was to have broken out. The bell rung, the curtain rose, and discovered the stage crowded with Austrian soldiers; their muskets pointed to the pit. Every door was similarly beset, and the astonished revolutionists were arrested to a man in the very scene of the conspiracy, and conducted to the fortress of Spielberg.

Death of the Pope. We lately gave information of the illness of Pope Pius VIII. He died in Nov. "This Prince," says the Herald, was raised to the Holy See in 1829, was a man of mild manners and unassuming good sense. The possession of the latter he proved in a high degree by the instant and cordial acknowledgment which he made of the change of government in France, almost the last act of his reign. The impression his death has made at Rome is certainly that of regret; not so much, however, for his loss, as that the sitting of a new Conclave will close the theatres, and drive, for a time, the visiters to Naples or Venice."

NOTICE.

There will be a special meeting of the *Worcester County Auxiliary Bible Society*, at the South Meetinghouse in Worcester, on Thursday the 10th inst. at 2 o'clock, P. M. at which *Rev. Mr Brigham*, Secretary of the American Bible Society, is expected to be present on important business, in behalf of the objects of this Institution.

Feb. 1, 1831.

MARRIAGES.

In this city, Mr James Dillaway to Miss Hannah D. Wheeler.

By Rev. Mr Greenwood, Mr Samuel W. Pomeroy, of Brighton, to Miss Catharine Coolidge, daughter of the late Charles Coolidge, Esq.

In Salem, Mr David T. Evans to Miss Eliza A. Gray; John Antonio dos Santos, late Major in the Brazilian Army, to Miss Maria Monarch.

In Worcester, Mr John Davis, merchant of Sterling, to Miss Harriet Gates.

In Portland, Mr Stephen Foster, of this city, to Miss Martha Bradbury, of P.

DEATHS.

In this city, Mrs King, widow of the late Dr King, of Newton; Mrs Martha T. wife of Mr John B. Stoddard, aged 34.

In West Cambridge, Mrs Sarah Ellis, aged 89.

In Dorchester, Mrs. Joanna Foster, wife of Mr. Jacob Foster, aged 57.

In Lynn, Miss Maria Augusta Fuller, aged 21; Miss Ann Maria Boyce, 23.

In Marblehead, Nathaniel L. Hooper, Esq. aged 30, only son of the Hon. N. L. Hooper.

In Roxbury, Rose Lamson, Esq. aged 50.

In Conway, of canker-rash, Wm. D. 4 years, and Emily, 8 months, youngest children of Mr. Elijah Pulsipher; both buried in one coffin.

There were 74 deaths in Worcester last year, of whom 12 were over 70 years of age.

Deaths in Baltimore, last year, 2086; of which 332 were of consumption, 278 of fevers, 32 of exposure to heat and drinking cold water, and 94 of old age. One colored woman was 115 years old, a white man 105, and a white woman 101.

In Bridgewater, widow Rebecca Washburn, aged 87.

The character of this venerable lady will long be remembered by those who knew her. She was distinguished for industry, benevolence, and a love of self independence. She always acted from a sense of her accountability to Heaven, for the wise and faithful employment of her powers and affections. The evidences of the goodness of God, as exhibited in all his works and ways, and especially in the rich dispensation of mercy and hope by Jesus Christ, were not lost upon her. They formed the basis of her faith, and the strength and purity of her character. She was not often called to experience bereavement and sorrow.* She was happy in the possession of her mind and health, until within a few days before her death, when at the summons of the destroying angel, with Christian resignation and hope, she yielded her spirit to him who gave it. "Blessed are the dead who die in the Lord."

* It may be worthy of remark, that the last death that occurred in the house in which Mrs Washburn lived and died was that of her husband, in 1785.

Communicated.

LECTURES ON CHEMISTRY.—Dr. GAY will deliver his 2d course of Lectures on Chemistry.—The 1st Lecture will be given at *Chauncy Hall* on Monday evening, the 7th of February, at 7 o'clock, and they will be continued every Monday evening until the course shall be finished. The course will consist of 12 Lectures, and the subjects of each Lecture will be amply illustrated by experiments.

☞ Tickets to the course and gratuitous tickets to the 1st Lecture may be procured at the Bookstores of Messrs. L. C. Bowles, Munroe & Francis, Carter, Hendee & Babcock, S. H. Parker, and James W. Burditt, and at the study of Dr. Gay, No. 48 Milk Street.

Terms.—Ticket for one person $2, do for each additional member of the same Family $1. Feb. 5.

JUST PUBLISHED, by GRAY & BOWEN, The Christian Examiner and General Review, No. XLII. for December, 1830.

CONTENTS.

Art I. Classes of American Society.—1. A Lecture on the Working Men's Party, first delivered Oct. 6, before the Charlestown Lyceum, and published at their request. By Edward Everett. 2. Mr Tuckerman's Second Semi-annual Report of the Fourth Year of his Services as a Minister at Large in Boston.

II. The Jews.—The History of the Jews, from the Earliest Period to the Present Time. By Rev. H. H. Milman.

III. Wheaton's Travels.—A Journal of a Residence during several months in London; including excursions through several parts of England; and a short Tour in France and Scotland, in the Years 1823 and 1824. By Nathaniel S. Wheaton, A. M.

IV. English Unitarian Methodists. An Account of the Rise and Progress of the Unitarian Doctrine, in the Societies at Rochdale, Newchurch in Rosendale, and other places, formerly in connexion with the late Rev. Joseph Cooke. In Ten Letters to a Friend. By John Ashworth.

V. Life of Mohammed.—The Life of Mohammed; Founder of the Religion of Islam, and of the Empire of the Saracens. By the Rev. George Bush, A. M.

VI. Anderson's Tour in Greece.—Observations upon the Peloponnesus and Greek Islanes, mabe in 1829. By Rufus Anderson, one of the Secretaries of the American Board of Commissioners for Foreign Missions.

HARMONY OF THE GOSPELS. This day published by GRAY & BOWEN, No. 141 Washington Street, "A Harmony of the Gospels," on the plan proposed by Lant Carpenter, LL. D. Feb. 5.

LIBERAL PREACHER, *for Feb.*—Just published by L. C. BOWLES, 124 Washington-Street, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for February, 1831. Conducted by an Association of Clergymen. New Series, Vol. I. No. 2. Containing a Sermon by Rev. JAMES WALKER, of Charlestown, Mass.—"*On Religion disarming and destroying Temptation*;" from Luke x. 19. Feb. 5.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, 124 Washington Street, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen*. Vol. III.—No. 2.—(New Series.) For February, 1831.

CONTENTS.

Claims upon the pulpit; A plea for Consistency, familiarly addressed to Unitarians whose fidelity but ill accords with their faith; An American traveller's account of the Rev. Robert Hall, of England; Mr Whitman's Letters to Prof. Stuart; Memoirs of Moses Mendelsohn, the Jewish Philosopher, continued; Unitarian Ordinations and Dedication. Feb. 5.

CAMBRIDGE SELECTION OF HYMNS AND PSALMS. 600 copies of this popular selection of Hymns and Psalms, of the best edition, may be had, at very reduced prices, on application to HILLIARD & BROWN, Booksellers to the University, Cambridge. 6tis Jan. 29.

VALUABLE BOOKS for sale by HILLIARD & BROWN, Booksellers to the University, Cambridge:—

Robert Stephen's Hebrew Bible, 6v. 24mo. fine paper.
Buckland's Reliquiæ Diluvianæ, 4to.
Lardner's complete works, 5 v. 4to.
Butler's Horæ Biblicæ.
Graves on the Pentateuch.
Bacon's complete works, 10 v. 8vo.
Doddridge's Miscellaneous works, 8vo.
" Expositor, 6 v. 8vo.
" " 1 v. 8vo.
Twining's Aristotle, 2 v. 8vo.
Jebb's complete works, 3 v. 8vo.
Bishop Berkley's do. " "
" Butler's do. 2 v. 8vo.
" " " " 12mo.
" Burnet's History of the Reformation, 8 v. 12mo.
Jan. 29. 4tis.

THE MERCHANT'S INSURANCE COMPANY in BOSTON conformably to the requirements of their Charter give notice, that their Capital Stock is $300,000 the whole of which is paid and invested according to law—that they make insurance on *Vessels, Cargoes*, and *Freight* against the perils enumerated in their policies and that they make insurance on *Buildings* and *Property* on shore against *Fire* on such terms and conditions as the parties may agree—to an amount not exceeding thirty thousand dollars on a risk.

JOSEPH BALCH, *President.*
SAMUEL W. SWETT, *Secretary.*
6t January 21, 1831.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, That on the fourteenth day of January, A. D. 1831, in the fifty-fifth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book the Right whereof he claims as Proprietor in the words following, *to wit:*

"The Polar Regions of the Western Continent explored; embracing a geographical account of Iceland, Greenland, the Islands of the Frozen Sea, and the Northern parts of the American Continent, including a particular description of the countries, the seas, inhabitants, and animals of those parts of the world; also a minute account of the whale fisheries, and the dangers attending them; with remarkable adventures of some of the whale fishers, descriptions of Mount Hecla, and the other volcanoes of Iceland, together with the adventures, discoveries, dangers and trials of Perry, Franklin Lyon, and other navigators, in those regions. By W. J. SNELLING, author of 'Tales of the Northwest.' Illustrated by a map and engravings."

In Conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned:" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, } *Clerk of the District*
} *of Massachusetts.*
Jan. 22. 4t.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, That on the fifteenth day of January, A. D. 1831, in the fifty-fifth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District has deposited in this Office the Title of a Book the Right whereof he claims as Proprietor in the words following, *to wit:*

"Peter Parley's Tales about the Islands in the Pacific Ocean, with a map and numerous engravings."

In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned:" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, } *Clerk of the District*
} *of Massachusetts.*
Jan. 22. 4t.

A LAD WANTED. A Lad about 14 years old who writes a good hand, and is quick at figures, is wanted in a wholesale Dry Goods Store; his principal compensation will be constant employ.—None need apply that are allowed to be out evenings, in the habit of attending the Theatre, or similar places of amusement. A line directed to H. W. in the hand writing of the applicant, and left at this office, will meet with immediate attention. eptf Jan. 8.

MEN ACCOUNTABLE ONLY TO GOD FOR THEIR RELIGIOUS OPINIONS.—Rev. Dr. LOWELL'S Sermon, preached at the Ordination of Mr. WILLIAM BARRY, Jr. to the Pastoral care of the South Congregational Church in Lowell.—This day published by N. S. SIMPKINS, & Co. Jan. 29. 79, Court-street.

PRIVATE INSTRUCTION.—The subscriber, having devoted the greater part of his life to the instruction of youth, would be willing to receive into his family a few Scholars, *to be fitted for active business, or to become teachers of others, or to be prepared in the languages for admission into College.* The number will be limited to a few, from six to ten lads or young persons, in order that more attention may be given them. Tuition and board will be on moderate terms. DANIEL C. SANDERS.

Medfield, Nov. 1st, 1830.

References.
Rev. Dr. Lowell,
George Brinley, Esq.
Dr. John D. Fisher.

SELECTED POETRY.

[From the New England Weekly Review.]

UNIVERSAL PRAISE.

——"The air
Is glorious with the spirit-march
Of messengers and prayer."

There is a solemn hymn goes up
From nature to the Lord above,
And offerings from her incense-cup
Are poured in gratitude and love;
And from each flower that lifts its eye
In modest silence in the shade,
To the strong woods that kiss the sky,
A thankful song of praise is made.

There is no solitude on earth—
"In every leaf there is a tongue"—
In every glen is a voice of mirth—
From every hill a hymn is sung.
And every wild and hidden dell,
Where human footsteps never trod,
Is wafting songs of joy, which tell
The praises of their Maker—God.

Each mountain gives an altar birth,
And has a shrine to worship given;
Each breeze that rises from the earth
Is loaded with a song of heaven;
Each wave that leaps along the main
Sends solemn music on the air;
And winds that sweep o'er ocean's plain
Bear off their voice of grateful prayer.

When Night's dark wings are slowly furled,
And clouds roll off the orient sky,
And sun-light bursts upon the world,
Like angel's pinions flashing by,
A matin hymn unheard will rise
From every flower, and hill, and tree,
And songs of joy float up the skies,
Like holy anthems from the sea.

When sun-light dies, and shadows fall,
And Twilight plumes her rosy wing,
Devotion's breath lifts Music's pall,
And silvery voices seem to sing.
And when the earth falls soft to rest,
And young winds' pinions seem to tire,
Then the pure streams upon its breast
Join their glad sounds with Nature's lyre.

And when the sky that bends above
Is lighted up with spirit fires,
A gladdening song of praise and love
Is pealing from the sky-tuned lyres,
And every star, that throws its light
From off Creation's bending brow,
Is offering on the shrine of Night
The same unchanging subject-vow.

Thus Earth, 's a temple vast and fair,
Filled with the glorious works of love,
When Earth and sky and sea and air
Join in the praise of God above;
And still, through countless coming years,
Unwearied songs of praise shall roll
On plumes of love to Him, who hears
The softest strain in Music's soul.

[From the Evangelical Magazine.]

PRAYER.

Before thy God if thou dost kneel
With spirit haughty, stiff, and proud;
If in thy mind thou dost not feel,
With thy bent knees, thy spirit bowed,
Pray not—for from thy bosom, there
Will not breathe forth the soul of prayer.

If, in the slipp'ry paths of youth,
From virtue thou hast widely strayed;
If penitence and holy truth,
The feelings of thy breast pervade,
Then pray—for such pure feelings are
The breathing soul of pious prayer.

If, when to pray thou art bow'd low,
Thy mind feels aught of malice wild,
Pray not—but to thy en'my go,
And be to him first reconciled;
Then pray—and from thy bosom, there
Will breathe the calm, pure soul of prayer.

If, for past follies, sorrow brings
The bitter tear into thine eye;
And if it from thy bosom wrings
The heart-felt, penitential sigh,
Then pray—for tears and sighs sincere
Bespeak the feeling soul of prayer.

And when, with grateful mind, thou art
Upon thy knees before Him bent;
And if thy broken, contrite heart
Feels truly humble, penitent,
Then pray—for from thy bosom, there
Will breathe the holy soul of prayer

MISCELLANEOUS.

HISTORY OF SHERBURNE.

From this history, some notices of which appeared in our last Register, we select a few brief extracts. The following, relating to the civil history of the town, during a period of great national interest, does credit to the place, and to the individuals, whose names are mentioned.

1776.—Nov. 28. Voted, that the present General Court of this State should form such a Constitution and form of Government, as they judge will most conduce to the happiness, peace, and safety of the inhabitants thereof, and that the same be made public for the inspection and approbation of the inhabitants of this State, before the ratification thereof.

The votes of the inhabitants of this town, during the whole of the revolutionary struggle, prove that they were animated, to a high degree, with that spirit which achieved our independence. How many were engaged in actual service, in the various campaigns, during this arduous and successful contest, and who they all were, I am not able to ascertain. Two of them are worthy to be particularly mentioned with honor and commiseration. Jonathan Holbrook and Joseph Ware were wounded at the battle of White Plains. The same cannon ball deprived the former of his right arm, and the latter of his left. Holbrook survived but a short time, and was buried near the scene of action. Ware returned home; has been a very useful citizen, as a teacher of youth, surveyor, town officer and magistrate; and is now living, at the age of 80 years.

1786.—This year was remarkable on account of an insurrection in the western counties of Massachusetts, in opposition to the government of the Commonwealth; commonly called "Shay's rebellion." On this occasion the inhabitants of Sherburne proved themselves to be firm friends of liberty and order, by readily furnishing their proportion of officers and privates, to join the troops under the command of General Lincoln, who marched on a winter campaign, and speedily gained an almost bloodless victory.

Mr John Ware acted as adjutant in this expedition. Being sent with orders to a distance from Lincoln's army, he stopped for refreshment, at a tavern in, or near Brookfield, where there happened to be a small party of insurgents, who took him prisoner and confined him in an upper room of the house, while they kept guard below. In the course of the day, Ware saw from his prison a company of cavalry approaching, which he soon recognized as being on the side of government. He hailed them from a window of his apartment, and made them acquainted with his situation. The house was immediately surrounded, the Shaysites surrendered at discretion, and Ware was enabled to accomplish the object of his mission.

1787.—Dec. 10. Daniel Whitney, Esq. was chosen a delegate to represent the town in the Convention, to be holden in Boston, on the 2d Wednesday of January next, for the purpose of approving, or disapproving the Constitution, or Frame of Government for the United States of America. Voted, to give the delegate instructions, which conclude thus.

"But, sir, we mean not to give you positive instructions relative to your voting for or against the reported Constitution. When assembled, you will have the collected wisdom of the State before you; will hear all that can be said on the subject, and consequently be able to form a judicious opinion. And, having the fullest confidence in your political wisdom, integrity, and patriotism, we cheerfully, on our part, submit the all important question to your decision. And we beseech the Allwise Governor of the world to take the Convention under his holy influence, so that the result may be the best good of the people of the United States of America."

This truly honorable member was one of the majority, who voted in favor of this invaluable instrument.

The following, from the ecclesiastical history of Sherburne, is a letter to his people from Rev. S. B. Townsend, who, though still retaining his pastoral relation, is residing with his family in Florida, for the benefit of his health. It is pleasant, amidst the multiplied divisions of the present day, in parishes and churches, to find a religious society embracing a whole town, as in ancient times, and addressed by their pastor, as such, through their Selectmen.

1829.—July 1. "*Gentlemen, Selectmen of the town of Sherburne*—

Having, after serious consideration, come to the conclusion, to resign my salary at the close of this year of my ministry, I take this method of signifying my determination to you, and through you to the people, at a convenient opportunity. The occasion would prompt me to say much; but my strength admonishes me to leave my motives to be chiefly interpreted by my past conduct and my known sentiments. The people will not be insensible, that I voluntarily remit what, if I live, I might long and legally retain. I see no reasonable prospect that I shall within several years, if ever, be able to perform the regular and necessary duties of the stated ministry, even on the supposition that I should live and my health be much improved.

I deem it my duty to say, that I hope it will be considered one of my principal reasons for adopting the present measures, that the church and people may have an early opportunity of concurring in the choice of a Christian Pastor and Teacher, before discord shall invade and divide a people hitherto noted for Peace.

If I make any sacrifice by this relinquishment, all I wish for myself in return, is the affectionate remembrance of this people, and the permanent effect of my labors among them. I am sensible of many errors and deficiencies; I ask their forgiveness. And I shall cherish as long as life a deep sense of their past generosity and friendship.

I am yours, Gentlemen, with respect and affection.

SHERJASHUB B. TOWNSEND.

THE CHEROKEES.

The last New York Observer contains a paper prepared by the missionaries in the Cherokee country. They are supported by the Amer. Board of Foreign Missions, the United Brethren, and the Baptists; they occupy eleven stations, and "the majority have resided there from eight to fourteen years." At a meeting which they held in New Echota, Dec. 29, 1830, resolutions were passed, expressive of their opinions in regard to the condition of the Cherokees, and the attempt to remove them; in which moreover they deny that any improper influence has been exerted over the Indians by the missionaries. To these resolutions they appended a statement of facts concerning the present condition of the Cherokees, from which we make as liberal extracts as our limits will permit.

At present many of the Cherokees are dressed as well as the whites around them, and of most of them the manner of dress is substantially the same. A part of the old men, perhaps nearly half, retain not indeed the original Indian dress, but that, nearly, which prevailed a dozen years since. Almost all the younger men have laid it aside. A very few aged women are seen with only a petticoat and short gown, meeting each other at the waist, which twenty years ago was the general style of female dress. Except these very few, no woman appears without at least a decent gown, extending from the neck to the feet. Twenty years ago, most of the Cherokee children, of both sexes, were entirely naked during most of the year. Now there are few, if any families, where the children are not habitually clothed, and especially a Cherokee girl without decent clothing is an object very seldom seen. If the present course continues, when those who are now in the decline of life shall have passed away, the dress of the Cherokees will scarcely distinguish them from their neighbors.

The Cherokee women generally manufacture more or less good substantial cloth. Many families raise their own cotton. A great part of their clothing is manufactured by themselves, though not a little is of New England and foreign manufacture.

Thirty years ago, a plough was scarcely seen in the nation. Twenty years ago, there were nearly 500. Still the ground was cultivated chiefly by the hoe only.

Six years ago, the number of ploughs as enumerated, was 2,923. Among us all, we scarcely know a field which is now cultivated without ploughing. Consequently the quantity of land under cultvation is increased several fold. Habits of industry are much increased, and still increasing; and though many fail in this respect, so that the more indolent sometimes trespass upon the hospitality of the more industrious, yet most families provide in the produce of their fields for the supply of their own wants, and many raise considerable quantities of corn for sale. Suffering for want of food is as rare, we believe, as in any part of the civilized world.

The dwellings of the mass of the Cherokees are comfortable log cabins. The meanest are not meaner than those of some of the neighboring whites. Formerly their huts had neither floors nor chimnies. Twenty years since nearly all had chimnies, but few had floors. Now most of the cabins are floored, besides being much improved in other respects. Many of the houses in the nation are decent two story buildings, and some are elegant.

In the furniture of their houses, perhaps, the mass of the people suffer more than in almost any other respect, by comparison with their white neighbors. Yet in this particular we notice a very rapid change in the course of a few years past.

The diffusion of property among the people is becoming more general.

In no respect, perhaps, is the approach to civilization more evident than in regard to the station assigned to women. Though in this respect there is still room for improvement, yet in general they are allowed to hold their proper place.

In education, we do not know that the progress of the Cherokees should be called rapid. Certainly it is far less so than is desirable. The following facts, however, will serve to correct some misstatements on this subject. We have before us the names of 200 Cherokee men and youth, who are believed to have obtained an English education sufficient for the transaction of ordinary business. Females, it will be observed, are excluded, as are many men and youths who can barely read and write. Of these 200 persons, about 132 were instructed wholly within the nation, about 24 received within the nation sufficient instruction to enable them to transact ordinary business, independently of super-added advantages, and about 44 were instructed chiefly abroad. We doubt not that a more extended acquaintance would increase the list. An increasing anxiety among the people for the education of their children is very apparent.

Of the number who are able to read their own language in Guess's alphabet, we should vary somewhat in our individual estimates. None of us, however, suppose, that less than a majority of those, who are between childhood and middle age, can read with greater or less facility.

Nothing could be further from the truth, than the representation that any class of the Cherokees are in any respect deteriorating. However slow may be the progress of a portion of the people, their course is manifestly not retrograde, but progressive.

It has been often represented that white men and half breeds control the political affairs of the nation. White men, can, by the Constitution, have no part in the government; and to us it is evident, that the influence of the white citizens of the nation over its political concerns, is of very little consideration.

That the Indians of mixed blood possess, in a considerable degree, that superior influence, which naturally attends superior knowledge, cannot be doubted. But there is overwhelming evidence that no man, whatever degree of talent, or knowledge, or previous influence he might possess, could possibly find his way into office at the present time, whose views were known to contravene those of the mass of the people on the grand subject of national interest—a removal to the West. The disposal of office is in the hands of the people—the people require patriotism, and the very touchstone of patriotism is, "Will he sell his country?"

It may not be amiss to state what proportion the Indian blood actually bears to the white, in the principal departments of the Cherokee Government. The present principal Chief, Mr John Ross, is, we believe, but one eighth Cherokee. Major Lowrey, the second principal Chief, is one half Cherokee. The Legislature consists of two branches, styled the National Committee and Council, the former numbering 16 members, and the latter 24. The presiding officers of both these branches are full Cherokees. Of the Committee, two only, including the President, are full Indians; of the rest, seven are half Indian, two more and five less than half. Of the Council, 16 are supposed to be full Indians, seven half, and one only, onefourth. No measure can be adopted, without the concurrence of both houses, and consequently every public measure has the sanction of a body, of which twothirds of the members are of unmixed Indian blood. Each succeeding election may vary the proportion. This is, as nearly as we can ascertain, the proportion as it now stands.

One other representation we feel it our duty to notice: viz. that the people are deterred from the expression of opinion by the fear of the Chiefs. Nothing, we are sure, could be more unfounded. Freedom of speech exists nowhere more unrestrained than here.

"KNOWLEDGE FOR THE PEOPLE,

Or the Plain Why and Because"—is the title of a book, which we learn from the Atheneum has been recently published, and concerning which it thus speaks:—

This is the first portion of an attempt to simplify science, or rather to trace effects, which we witness every hour, to scientific principles; or, in common parlance, the plain *Why* and *Because*, and reduce it to plain and popular terms.

The present Part is devoted to *Domestic Science*, or the phenomena that occur in parlor, kitchen, chamber and hall. Each question begins *Why*—and the answer *Because*; and of these there are upwards of 400. We quote a few specimens:—

FIRES.—Why does water thrown on a brisk and flaming fire apparently increase the combustion?

Because the water is converted into steam, which expanding and mixing with the flame, causes it to spread out into a much larger volume than it otherwise would have occupied.

Why does sunshine extinguish a fire?

Because the rays engage the oxygen, which had hitherto supported the fire.

Why does a fire burn briskly and clearly in cold weather?

Because the air being more dense, affords more nourishment to the fire.

EFFECTS OF HEAT.—Why do we stick a pin in a rushlight to extinguish it?

Because the pin conducts away so much heat that the tallow will not melt or rise in the wick.

Why does the heater of a tea urn soon change when placed near the water?

Because it parts with its heat to the water, until both are of the same temperature.

Why is a harp or piano forte, which is well tuned in a morning drawing room, not perfectly in tune when a crowded evening party has heated the room?

Because the expansion of the strings is greater than that of the wooden frame work; and in cold the reverse will happen.

Why does a gate in an iron railing shut loosely and easily in a cold day, and stick in a warm one?

Because in the latter there is a greater expansion of the gate and railing than of the earth on which they are placed.

Why are thin glass tumblers less liable to be broken by boiling water than thick ones?

Because the heat pervades the thin vessels almost instantly and with impunity, whereas thicker ones do not allow a ready passage of heat.

Why does straw or flannel prevent the freezing of water in pipes during winter?

Because it is a slow conducting screen or covering, and thus prevents heat passing out the pipe. By the same means the heat is retained in steam pipes.

EVAPORATION.—Why is profuse perspiration so cooling to laboring men, and all evaporation productive of cold?

Because of the necessity of a large quantity of caloric being combined with fluids, to convert them into vapor or gas.

Why do persons take cold by sitting in wet clothes?

Because they suddenly lose a large portion of heat, which is carried off from the body by the evaporation of the water from the clothes.

BOILING.—Why should the bottom of a tea kettle be black, and the top polished?

Because the bottom has to absorb heat, which is aided by rough and blackened surfaces; and the top has to retain heat, which is ensured by polished ones.

Why is a crust so frequently seen on the insides of tea kettles and boilers?

Because of the hard water boiled in them, which holds in solution carbonate of lime, but being long boiled, the latter is no longer soluble and becomes precipitated.

Why is water when boiled mawkish and insipid?

Because the gases which it contained have been expelled by boiling.

Why is hard water, by boiling, brought nearly to the state of soft?

Because it is freed from its gases, and its earthy salts and substances, by which its hardness was produced, are precipitated.

Why is it wasteful to put fuel under a boiling pot, with the hope of making the water hotter?

Because the water can only boil, and it does so at 212 degrees of the thermometer.

BOOKS MISSING.

Lowth's Translation of Isaiah; Leland's View of the Deistical Writers, 2 Vols.; Campbell's Dissertations on the Gospels, Vol. 1st; Bowring's Hymns; British Poets, Vol. 3d; Life of Jane Taylor, 2 vols.; Life of Mrs. Graham; Contributions of Q. Q. 2 vols.; Christian Disciple, vol. 1st, in boards; Lock Hospital Collection of Sacred Music.

☞ Any person having in his possession either of these works belonging to the subscriber, is respectfully requested to return the same to him, or leave it at this office. HENRY WARE, jr.

Cambridge, Nov. 6th.

ABIEL ABBOT'S SERMONS.

WAIT, GREENE & Co. 13 Court-st. have this day published, a volume of Sermons, by late Rev. Abiel Abbot of Beverly, Mass.; with a memoir of his Life by S. Everett. 6tep. Jan. 1.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, That on the nineteenth day of January, A. D. 1831, in the fifty-fifth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District, has deposited in this Office the Title of a Book the Right whereof he claims as Proprietor in the words following, *to wit*:

"Peter Parley's Tales of the Sea, with many engravings."

In Conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, *Clerk of the District of Massachusetts.*

Jan. 29. 4t.

DISTRICT OF MASSACHUSETTS, *to wit.*
District Clerk's Office.

BE it remembered, That on the twenty-first day of January, A. D. 1831, in the fifty-fifth year of the Independence of the United States of America, SAMUEL G. GOODRICH of the said District has deposited in this Office the Title of a Book the Right whereof he claims as Proprietor in the words following, *to wit*:

"Tales of Travels in Central Africa, including Denham and Clapperton's expedition, Park's first and second journey, Tuckey's voyage up the Congo, Bowditch's account of the mission to Ashantee, Clapperton's second expedition, and Caillie's travels to Timbuctoo. By SOLOMON BELL, late keeper of the Traveller's Library, Province House Court, Boston. With a map and numerous engravings."

In conformity to the Act of the Congress of the United States, entitled, "An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;" and also to an Act, entitled, "An Act supplementary to an Act, entitled, 'An Act for the encouragement of learning, by securing the copies of Maps, Charts, and Books, to the Authors and Proprietors of such copies during the times therein mentioned;' and extending the benefits thereof to the arts of designing, engraving, and etching historical and other prints."

JNO. W. DAVIS, *Clerk of the District of Massachusetts.*

Jan. 29. 4t.

NEWTONIAN INSTITUTE.

The public are respectfully informed that the Upper Julien Hall, (entrance on Milk Street,) a spacious and convenient room, re-fitted in a neat style, and lighted with Gas, will be open from the 1st of January to the 1st of April for Lectures and Recitations in PHYSICAL AND MORAL SCIENCE. The Institute convening there will be called *Newtonian*, because Science will be taught and studied as in *harmony with Revelation*. Courses of Lectures will be given in English History, Natural History of the Animal Kingdom, Astronomy, and probably in one or two other departments of Science. Recitations of Classes will be heard in all the branches where Lectures are delivered, and in Natural Philosophy in general.

Season Tickets will admit to no less than FIFTY LECTURES, and as many Recitations.

Recitations for young Ladies will be at the most convenient hour by day, and those for young Gentlemen immediately after the Lecture at Evening.

The first Lecture of Mr. Wilbur's second course on Astronomy will commence next Tuesday evening at 7 o'clock.

It is hoped that *Amusement, Instruction*, and *Moral Improvement* will be blended in the Exercises of the proposed Institute.

☞ For particulars and terms see Bills. For Tickets inquire at the Book-stores, and at the Druggist-store of Mr. Wight, next door to the Hall.

Jan. 8, 1831.

CHRISTIAN DISCIPLE—*New Series.*

The subscription price will be given at this Office for two copies of No. 1, Vol. II. of the Christian Disciple, New Series. Jan. 22.

PASTIME OF LEARNING.—COTTONS & BARNARD, 184 Washington-street, have just published "The Pastime of Learning, with Sketches of Rural Scenes."

"I love the society of children. I love to mark the germs of affection rising into character; the young idea putting forth its shoots; and the embryos of a thousand nameless feelings unfolding themselves to view."

PREFACE.

The following pages are designed to impart, in a simple manner, and by familiar conversation, some preliminary knowledge upon Botany; a subject regarded by many as beyond the capacity of the youthful mind, or not sufficiently interesting—and unimportant as a branch of female education.

Of the fallacy of these sentiments I am fully convinced, as far as observation has afforded me an opportunity of judging,—having seldom known children unwilling to relinquish less intellectual sports for a walk to collect specimens of this nature, with a view to the pleasure of investigating them.

The UTILITY of this pursuit will not be doubted, when it is considered that everything which tends to fix the attention expands the mind—and that as the Physical powers are invigorated by a pleasant ramble, the Intellectual are strengthened, and the taste improved and elevated to a perception of the Beauties of Nature, which may ultimately lead to the most important of all pursuits—the Knowledge, Love and Reverence of their DIVINE CREATOR.

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☞ No subscriptions discontinued, except at the discretion of the publisher, until all arrearages are paid.

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